A Verie fruitful Sermon, necessary to be read of all Christians,

concerning

Gods euerlasting Predestination, Election, and Reprobation:

made by a Godly Minister vpon the 25. chap. of Genesis. ver. 23.

Now published for the edifying of Christ his Church.

AT LONDON

Printed by Roger Warde for Thomas Man. Anno Domini. 1583.

And the Lord ſaid vnto her, two nations are in thy wombe, &c.



THis verſe ſetteth downe the anſwere of the Lorde vnto Rebekahs requeſt, wherupon I muſt ſtande in much the longer, becauſe it comprehẽdeth a matter of wonderful weight, ſuch a matter as will hardly ſinke into our hard harts, and will be very grofſely conceiued in our groſſe heads: and ſith that diuers times heretofore, when I haue had occaſiõ to ſpeake of this matter I would pote it but in few words, referring the further diſcourſe of ỹ ſame to this place it behoueth me therefore to ſtay the more vpõ it now. Two nations are in thy wombe &c. The holy Ghoſt doeth ſet downe vnto vs here that God made an anſwere vnto her, in which his anſwere we are to conſider, Firſt the Preſcience, or foreknowledge of God. 2. The Prouidence of God. 3. Gods eternal predeſtination. For ỹ firſt he ſaith that two nations or two people ſhold be diuided out of her bowels, wherin wee conceaue that God in his foreknowledge knew what was in her, & that ỹ Lord by

the same is foreknowledge to know what
should come to passe, which is a doctrine ỳ
many do not like of, ỳ God should know of
things before, ỳ in the Lord there shold be
prescience or foreknowlege. But such is ỳ
foreknowlege of our God, that he knoweth
long before how things do come to pas, and
what shal come to pas: a P. yeres hẽce are
to him as this day, they are as it were pre-
sent before him, in his eies, & in is know-
lege. To come nearer, ther cãnot a thoght
arise in our harts, but he seeth it presently,
nay he seeth it long before we thinke it, as
if it were already thought, as ths Prophet
Dauid, P sal. 139. 2. setteth down. Thou kno-
west my sitting, and my rising, thou vnder-
standest my thoghts a far off, Thou vnder-
standest my thoughts long before. So the
Lord knew what these were that were in
Rebekahs womb, he knew ỳ they should be
two nations, he knew ỳ they shold be two
people. They were nowe but two little
babes as it were newly conceaued, yet he
knew ỳ they should be two nations, & two
people. This then let vs hold ỳ ỳ Lord doth
foreknow what things shal come to passe,
he seeth thẽ long before as if they were pre-
sent,

sent, though it be the least thought of our harts. That doctrine being obserued, let vs gather this lesſō for our instruction, if God foreseeth long before what shal come after, if ẏ least thoght of mans hart cannot escape ẏ eye of ẏ eternal God, but he seeth it long before we thinke it: let vs consider for our bettering ẏ that there is no deede ẏ we do, no word ẏ we speak, no thoght ẏ we think, but ẏ Lord seeth it long before, & we are to yeeld a reckoning to him for thē, we are alway in his presence, & continually before him, ẏ very thoghts of our harts lie open to him, ther is nothing ẏ may couer our harts our deeds or our thoghts frō him. Again, ẏ Iewes did account all other people as Gentils or nations, a people to be contemned in respect of thē selues, thinking thē selues to be a chosen people as they were in deede, & they gaue to the rest a disdainfull name of Gentils or nations, they gaue them I say a disdainful name in respect of themselues. But heere Iaakob and Esau in their mothers wombe as they are of them selues, they haue both one name, Nations, the Edomites a nation, the Iewes a nation, the Idumeans a nation, the Israelites a nation, Gentiles a people in respect of themselues

to be disdained: Israelites a people in respect of themselues to be reiected. So that if you lok to Iaakob in his mothers womb as he is of himselfe, and as he is of his own nature, there is no more to be accompted of him then of Esau, he was in ỹ same bloud, in the same pollution, in the same sinne, in the same wickednes, and in the same pit of disdain. The children of God of thẽselues lie in as vile a dungeon of darknes as the reprobate, both nations, both by nature subiect to disdaine, the disdainfullest name is good inough for Gods children in respect of their own nature. He saith two people shalbe diuided out of thy bowels. Two people: people signifieth here a mulitude, two multitudes, two natiõs of great multitude are in thy bowels. Wherin we sée that as Iaakob should grow to a multitude, (to be many in number as the sandes of the Sea, & as the starrs in the firmament) so likwise there should come a multitude of Esau, the Edomites, the Idumeans that came of him should be many in number, they should be a great people, whereby we learne not to iudge of the Church of God according to number, for if many people shall come of

Iaakob

Iaakob, there shall also a multitude come of Esau, if a multitude were promised to come of Iaakob, so there should also a multitude come of Esau: from Edom, the Iewes if they were many, so also were the Edomites, & so many that the Iewes durst not enter into the land of Edom for the multitude of the posteritie of Esau. We must not iudge the Church of God by the multitude, the multitude of the Edomites, the Idumeans that came of cursed Edom were as many or more then ỹ multitude ỹ came of Israel. So much for the first part which setteth down vnto vs the prescience or fore knowledge of God, in which prescience he tolde Rebekah what should come to passe.

Yet he goeth further and telleth what he had disposed of this matter, The one people shalbe mightier then the other: this he had in his prouidence ordeined that they shold be both mightie, but one of thẽ should bee greater and mightier then the other, wherein we see that the might of the people, the might of Israel, the might of the Idumeans, or Edomites is ordered by the prouidence of God, and therein is set down the seconde part.

The first part is the foreknowledge of God, the second is the Prouidence of God, for as God in his prescience foreseeth what shalbe to come, so in his prouidence he doth prouide and order what shal come to passe. There is nothing that doth fall out either to Esau that cursed wretche, or to Iaakob the childe of God, but by the Prouidence of God. If Esau be strong he hath it by Gods Prouidence, if Iaakob be strong he it by Gods prouidence, if any of them be weake, it is by Gods Prouidence, he ordayned it. In the first Chapter of the Epistle to the Ephesians, the Apostle Paul noteth that euery thing is wrought by ỹ counsell of God. the 2. Chap to the Ephe. the 11. verse, the latter ende of the verse which sayeth: He worketh all thinges according to the councel of his owne will. Esau can haue no strength but by the Lorde. Iaakob can haue no strength but by the Lord: for the Lorde hath the Diuelles tyed in chaines till hee bidde goe, hee hath a ring in his nose to turne him as he list, if hee bid goe, he goeth, if he bid come, he commeth, for els he were not almightie, which is one of the first wordes of our beliefe.

I be-

I beleeue in God the father almighty. Neither in heauen, neither in earth, nor in hel is any strength or power without God. The diuel could not stir to trouble Iob till God said go: the diuel could not enter into ỹ heard of swine till God bad goe: the lying spirite in the last chapter of the first booke of ỹ Kings, would not enter into ỹ mouths of Ahabs prophets, till God saide goe: Esau had might, the diuels stirre, ỹ wicked walk by Gods prouidence: the haires of a mans head cannot fall to the ground but by Gods appointment: a sparow cannot light on the earth, but by Gods ordinaunce, as our sauour in the 6. chap. and in the 10. chap. also after Mathew setteth down. In the 6. chap. after Mathew he vseth these wordes of the foules, the 26. verse. The foules of the heauen, the lillies of the field, & the grasse that groweth: the foules of ỹ heauē if they haue their food, if the lillies haue their beautie, if the grasse groweth to couer the earth, they haue these thinges of the Lorde, and by him: and in the tenth after Mathew, where he comforteth his apostles to go forward, in the ministery he saith, are not two

sparrowes sould for a farthing, and one of them shall not fall on the grounde without your father, yea, and all the haires of your head are numbred. What is of lesse value then a sparow, half a farthing: what is lesse regarded then the treading of a sparrowe: yet there is not one of them that treadeth on the ground but by Gods prouidẽce: yea and all the haires of your heade are numbred: are not you more worth then sparrowes? Ye are bought with a deare price, you are boughte with the bloude of Christ. But this is the purpose of our sauiour, to shew that all thinges are ordered by Gods prouidence, and that he sitteth not in Heauen as one that standeth at a mark to giue ayme, but with his prouidence he guideth and gouerneth not onely men, but all the world: so that you must marke that saying which I noted in the first chapter of the Epistle to the Ephes. the 11. verse. He worketh all thinges according to the counsell of his owne will. Esau had might, hee had his might by Gods prouidence.

Further he telleth her, The elder shall serue the yonger. For the first part which was his prescience or foreknowledge, it rea-

reacheth to al the world as to man: he foreseeth in al the world as in man: and by his prouidence he guideth all the world alwel as man. Here he commeth to a thing which is onely particular and peculiar to man; The elder shall serue the yonger. Wherein he setteth downe his eternall predestination; and what hee had appointed of these two Esau and Iaakob. The order saith hee, that I haue set downe is this: The elder shall serue the yonger: that is, the elder by prerogatiue of nature is to bee maister, by grace the yonger shall haue it: by nature ỹ elder should rule, but he shalbe a slaue: by nature ỹ yonger should serue, but by grace he shall be heire. Herein hee sheweth his eternall predestination, what he had determined, and what hee would doe with these two. And herein (my beloued) seeing that we haue begun to speake of this doctrine, let vs consider first, who he is that doth predestinat. Next whom they are that he doth predestinate. Thirdly, the causes why hee doth predestinate. Fourthly, the ends of his predestination. As I said at the first, it is a matter of great waight: therefore it must be spoken and heard with great reuerence

ſt you doe not vnderſtand it, ſpurne not againſt it leaſt you ſpurne againſt the Almightie. God in his mercie graunte, that I may ſpeake it with that ſincerittie that his Prophets and Apoſtles haue ſet it downe vnto vs, and direcie you to heare it to your comfort.

Hee that doeth predeſtinate is God: for ſo it is noted in that firſt chapter of the Epiſtle to the Epheſians, the 3. verſe. Bleſſed be God euen the father of our Lorde Ieſus Chriſt, which hath bleſſed vs with all ſpirituall bleſsings in heauenly things in Chriſt: as he hath choſen vs in him, and ſo forward vnto the 5. verſe, Who hath predeſtinated vs. So the worke of predeſtination is the worke of the eternall God. It is God that doeth predeſtinate: that is, God appoynteth eyther to life or death, God chooſeth either to Sauation, or refuſeth to Damnation: For hee doeth Predeſtinate as well the wicked as his children: for his Predeſtination to the wicked, is his caſting off of them to eternall Damnation: his Predeſtination to his children is, hee chooſeth them to eternall Saluation, it is the Lords worcking. Marke then if Predeſtination

be

be the woorke of the Lorde, lette vs heare it: wee are but men, howe dare wee once speake against it: For therein we striue against the woorke of the eternall GOD: Wee murmure not against men, but wee murmure against the Almightie: Wee murmure not against flesh and bloud, but wee murmure against him, who with his maiestie and glorie will ouerwhelme vs. Hath GOD then set it downe in the Scriptures that there is a Predestination: Lette vs bee content. If wee doe not vnderstande it, lette vs not reason against it. If wee cannot conceaue it, yet lette vs bee quyet, and by praying and hearinge the woorde, lette vs desire God to open our eyes, to see further into his misteries.

To go forward, ther are many that when they heare of Gods predestinatiõ, if they do not see the reasons of the same, they will say ỹ ther is none at all: why? because their foolish willes are not able to comprehend the wonderful worke of ỹ Lords predestinatiõ: as if ỹ whole wisdom of God should be subiect to the controlment of fleshly wisdom, as if foolish man should be set vp in the chaire

of

of God, and should arraigne God before vs and say, hast thou set downe a predestination vnto vs? What a vile thing were this that foolish man shoulde sit as a Iudge in Gods chaire, and shoulde saye, because my heade cannot conceiue thy predestination, therefore this doctrine is false. Were not here a iollie araynement? Let foolish man be pulled downe, let God bee exalted, God onely is wise. Hath God set it downe: he is onely wise. It is so and hath beene so from the beginning of the world. As the apostle hath set it downe in that same first chapter of the epistle to the Ephes. He hath chosen vs in him before the foundatiō of the world And therefore the same Apostle in the 9. chapter of the epistle to the Rom. when he is to reason against the quarrellers at this doctrine that would denie it, aunswereth them in a short word as it were in a short summe in the 20. verse. O man who arte thou which pleadest against God? When men do heare of this doctrine, they will either say that there is no predestination, or that God hath done iniury, in reprobating him whom he doth cast away: or that he is not righteous in chusing his. The Apostle

saith: What arte thou man which pleadest against God: what art thou: arte not thou ashes: what art thou: art not ỹ dust: what art thou: art not thou clay: wilt thou plead with the eternall God: hath he sayd it, and wilt not thou beleeue it: why pleadest thou with God.

By beloued, to come nearer: In the sea there is abundance of water, if a fole shold take a dishe, and because hee is not able to lade out all the water with his little dishe, shall he say that there is none at all there? Is there no world, because a child cannot measure it with his span? or is there no light in the sunne, because our bleared eies can not abide the light of it: So when man with his short wit shall come to the deepe-nesse of Gods wisedome, and because he cannot with his little dish of wit take vp all, shall he say there is none at all: The Lorde doth predestinate, the Lord doth chuse: the Lord refuse, hath the Lord set it downe: Let vs not reason against it, it is inough for vs to beleeue it. This is it that our sauiour confessed himselfe with in the 11 chapiter of the Gospell after Mathew, tidinges beeing brought him that the blind did see, the lame

did

did goe, and the poore receiued the glad tidinges of the Gospel. Our sauiour doth not reason this way or that way, or hee would not haue it so, but in other order: as that he would not haue the pore but the riche, not the lame but the mighty, not the simple but princes, magistrates or rulers of the world, but he saith: I giue thee thankes O Father Lord of heauen and earth, because thou hast hidde these thinges from the wise, and from them of vnderstanding, & hast opened them vnto babes: euen so be it O good father, because thy pleasure was so. Heere reasoneth not with God: he saith not why doe ỹ great men and the mightie men receiue the Gospell: What righteousnesse is this, ỹ it shall be hid from them and reuealed to babes: but he was content, because it was the will of God. Marke it: if Christ the sonne of God ỹ sauiour of the world, did so far forth submit himselfe to abide the appointment of ỹ Lord and not to reason against it; what Giantes be we: what monsters are we: that will not bee satisfied, seeing it is in the Scriptures set downe that God doth predestinate, that he doth chuse, and that he doth refuse. Say, what Giantes are we: what monsters are

we:

wee: ẏ we cannot be cõtent to say with our
sauiour; I thanke thée O father, let it be so,
because it is thy will. So muche for that
point: It is the eternall God that doth pre-
destinate vs; let not man open his mouth
against him.

Next we are to consider whom they are
that he doth predestinate. There are twoo
children in the mothers womb, the elder &
the yonger, Esau and Iaakob: he predestina-
ted Iaakob to be his child, he predestinated
Esau to be a seruant: Iaakob to be ẏ heire,
& Esau to be ẏ slaue: this was not in worl-
ly matters, for in worldly matters ẏ lord-
ships of Esau were far beiond ẏ lordships of
Iaakob: But this Predestination was
in spirituall and heauenly thinges. Iaakob
should bee the sonne and heire of the king-
doume of Heauen, and Esau shoulde serue,
bee shoulde bee a slaue to the Diuell. So
you see (my beloued) that the eternall pre-
destination of the Lorde is peculiar vnto
man, and is called Election, in respecte
of his choise of his children, and repro-bati-
on in respecte of his refusing of the wicked
and the reprobate. Then it is hee that chu-
seth, it is he that refuseth; who shall pleade

againſt him: So (my beloued) when Gods children feele in their hearts anie portion of Gods grace, let them lifte vp their hearts with thankesgiuing to the Lorde, that hee hath choſen them to bee heires of eternal ſaluation to bee his children: On the other ſide they that haue not anie feelinge maye mourne to ſee their eſtate wherein they are, and to ſee howe the Lorde hath deliuered them into hardnes of hart wherin they remaine. As to conſider what is ỹ cauſe why we come to heare ỹ word to one Church, that we ſit together in one forme, in one ſeate, yea and two loke in one book, the one receiueth fruit & comfort, the other is the more hardened to goe on forwarde in wickednesſe: the one receiueth fruite to Saluation, the other is hardened to goe on forward to ſinne, there is no reaſon, but onelie the fruite of the eternal predeſtination of God: for it is not in the teacher, hee teacheth the worde of God. So that he that findeth comforte, may ſay confuſion belongeth vnto me of my ſelfe, but this is of the mercie of God: the other may ſay that God hath hardened his heart, that he ſhould not finde anie comfort but to goe on in ſin, is a

iuſt

iust reward of his former lewdnes.

Here that question now may be answered, whether God doth not iniurie to ỹ partie that he so dealeth with in reprobating him, but ỹ shalbe answered in ỹ next parte which setteth down the causes of Gods predestination, that is the 3. parte, which wee are nowe to consider. Manie wicked men whẽ they cannot conceiue ỹ causes of Gods election & reprobation, will charge God of vnrighteousnes, & wil breake out into these wordes: if that God doe cast away Esau in his mothers wombe, before hee haue done either good or euill, hee will opprobriously breake out into these words, ỹ that god shal not be his God: for if God cast away Esau in his mothers wombe before he had done euil or good, he wil blasphemously say that God shalbe none of his God: but to leaue those men in their filthines, to satisfie all christian mindes, there are two principall causes to be noted why the Lord doth chuse and refuse.

The first is this, the wil of God, the next is the loue of God. Dost thou see O man, no righteousnes in God, that he doth caste of Esau before he was borne? It was his

will to caſt him away, wilte thou charge God with vnrighteouſneſſe? ſhall ſinfull fleſh condemne the moſt holy will of God? Hold this as a rule, ẏ wil of God is perfect righteouſnes, that which God willeth not is ſin, & that which God willeth is perfect righteouſnes. Doth he caſt of to damnatiõ a childe a thouſande yeares before hee bee borne? It is no vnrighteouſnes. Why? becauſe it is his wil. The time is paſt, but ẏ matter is not ended: this matter muſt not be tied to time, for it ſhalbe both profitable for me ẏ teach, & for you that heare, ẏ I goe thorowe with it. If the Lorde caſte awaye Eſau being yet in his mothers wombe, it is no vnrighteouſnes in God. For the lord in ẏ firſt man condemned all fleſhe. Adam ſinned, Adam hauing ſinned, he procured a vengeance of death againſt him. From the root & body of ẏ tree, ẏ ſap commeth vp into the braunches & twiggs: Adam was ẏ root ſo ſin came from him, as ſap came vp into vs all. The roote or body of the tree bæing condemned to the fire to death, which one of the branches or the twigs is ther ẏ can eſcape? We bæing of the body of Adam, as the iudgment of God was righteous to con

demne

demn Adam to death, his iudgments muſt néedes be righteous that caſteth away vs which are the branches & the twigs. So ỹ we being ỹ twigs that came of Adam, it is no vnrighteouſnes in our God to caſte vs away, we hauing of ỹ ſame ſap of ſin in vs for the which he was condemned: ſo on the other ſide to chuſe a twig of ỹ trée to himſelfe, it is the great mercye of God. For euen as a prince finding 10. or 12. condemned to die beeing all of like value, of like ſtrength, & of like beautie, & in all poyntes like, he pardoneth it may be 3. it may be 6. of them, doth he iniurie to the reſt that he doeth execute? he ſheweth mercie to them whō he pardoneth, and iuſtice vppon them whom he puniſheth. So God in executing ỹ reprobate, & leauing them as hee findeth thē is righteous, for he may condemne ſin in their father, and by reaſon of originall ſin that they bring into ỹ world with thē, from their father they are ſubiect to ỹ ſame condemnation. For as ỹ ſap commeth from ỹ rote into all the branches: ſo originall ſin commeth from Adam, euen into all thoſe ỹ come of him. Therefore God in reiecting Eſau finding in him the ſappe of ſinne that

he brought from Adam, in leauing him as he was, did no iniurie to him, & in chosing Iaakob his mercie doth appeare: so he doth them no iniurie to leaue them as he found them, it beeing his righteous will so to deale with them. And this is his first reason or cause.

The second cause is ỹ loue of God. The Mercie of God is the onelie cause of the chosing of his children. Some will aske why did he thence chuse Iaakob and leaue the other? What did Iaakob more then the other? They were of one stocke, of one father & of one mother. Esau was the elder, why then did not the Lorde chuse him? It was his by nature, in consideration of the course of ỹ world it was due to Esau. Iaakob had don nothing to deserue it, why thē should he haue it? If he had respect to power, Esau was mightier: if he had respecte to nature, Esau was the elder: if hee had respect to works, Iaakob had done nothing more then Esau. But the prophet Malachy setteth down the cause why Iaakob should haue it and not the other, in the 1. chapiter the 2. ver. I haue loued you saith the Lord, yet you saye wherein hast thou loued vs,

was

was not Esau Iaakobs brother (saith the Lord) yet loued I Iaakob and hated Esau: There is the reason: the loue of God, the mercie of God is the onelie cause that moueth the Lorde to chuse his children, that is the onelie cause efficiente that maketh the Lord to chuse his children, there is nothing else but loue.

If you respect nature, it belonged to Esau, if you respecte mighte it belonged to Esau, if you respect workes there was no more in Iaakob then in Esau: hee was of the same bloude, of the same sæde, of the same wombe. I haue loued Iaakob, and I haue hated Esau sayeth the Lorde. Was not Esau Iaakobs brother? yet I haue loued Iaakob and haue hated Esau. So likewise in the 9. chap. of the Epistle to the Rom. the Apostle citeth the same place, and firste hee beginneth with this Texte whiche I haue here in hand, the 12. verse. It was said vnto her, the elder shal serue the yonger: as it is written I haue loued Iaakob & haue hated Esau: what shall wee say then, is there vnrighteousnesse with God? God forbid. Hee bringeth a reason: for hee sayeth to Moyses, I will haue mercie on him to

whome I will shewe mercie, and I will haue compassion on him on whome I will haue compassion, so that then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy, this is the principall cause of our election and Reprobation: of Reprobation the will of God, of Election the loue of God. So it is not in him that willeth, nor in him that runneth, but in GOD that sheweth mercie. Thus (my beloued) wee see the causes of our Election, and the causes of our Saluation: wherein we consider that our Saluation is not of workes, either going before, or following after, or for anie deede of ours, or for any suche thinge, this I will not stande to discourse. The cause that mooued God to chuse Iaakob, and refuse Esau, was his loue, and in his will: his loue to the one to chuse him, his will to the other to refuse him. It that the will of GOD in bothe is perfecte righteousnesse: perfecte righteousnes in chusing Iaakob the childe of God, perfecte righteousnesse in casting away Esau, yea all the children of God are subiecte by sin vnto damnation. Then will the quarrellers

rellers aske, sith they are subiect to dampnation, what righteousnes is this in God, to take the Diuels right from him, and to take the reward from hell: here is the reason. God wouldе not take one soule from him, but he would satisfie him for it, hee gaue his sonne for them, and he badde the Diuell take his penniworth of him, and to doe what hee would vnto him, saying lay what thou canst on my sonne. So Christ paid our debt to the Diuell, he tooke the obligation that we were bound in, vnto the Diuell, he cancelled it and nayled it on the crosse. It was perfect righteousnes in our God, he gaue his sonne to deliuer vs from dampnation, righteousnes in giuing them that were the Diuels, to the diuell, and in giuing his Sonne Christe to satisfie for vs.

Now to come to the last part which is to consider the endes of predestination. There are 4. cheefe and principall endes why God doth predestinate, one to his glory, another to our saluation: these two are in respect of the world to come, the one in respect of God, the other in respect of vs, but the principall cause of our Election is

the glory of GOD, the principall ende of the reprobation of the wicked is the glorie of GOD, that is the firste ende. So that he chooseth vs his children for his owne glorye, he leaueth the reprobate in the state of dampnation to his owne glorie, the power of the Prince to his owne glorie is as well shewed in punishing the wicked as in sauing other, so the glorie of God is shewed in punishing the reprobate with damnation, as it is in the ninth Chapter of the Epistle to the Romanes, he sheweth there, that the vesselles of wrath, and the vessels of mercie doe both glorifie God, what and if God woulde (to shewe wrath, and to make his power knowne) suffer with long patience the vesselles of wrath prepared to destruction. And that he might declare the riches of his glorie vpon the vesselles of mercie whiche he hath prepared to Glorie. So that God is glorified in casting away the vesselles of wrath and in choosing his vnto saluation. So this is the first ende, the glorie of God in sauing his children, the glorie of God in casting away the vessels of wrath, in punishing the reprobate.

The

The next end is our saluation therefore hath God chosen vs that we might be saued, therefore hath God chosen vs, that we may haue life eternal, therefore hath God chosen vs that we may liue with him eternally. So that as the principall end is the glory of God in respect of himselfe, so this is another in respect of vs, our saluation. Here the wicked will say doth God choose his children, from a lompe of sinne to euerlasting life, from a heape of wickednes to heauenly blessednes? Doth he chose them, for is this the beginning of their saluatiō: doeth he shewe his loue by drawing them from a dunghill of vice, and crowning the with a crowne of glorie and eternall life? Then saith the wicked, let vs liue as we list, if his loue be the beginning of our saluation, and not our workes, but to answere them as they are redeemed by the death of Christe, and so are saued, so they must not liue as they list; for then commeth the thirde which is the finall cause of our saluation, for as there are two endes in respecte of the worlde to come, the one in respecte of GOD, the other in respecte of vs, so commeth this thirde

cause

laule as the end of our election, that is to be seene in this world, holines of life, as it is in the 1. Chap to the Ephe. ths 4. verse, that we should be holy, and without blame before him. & so he goeth on to the promis and glory of his grace wherewith he hath made vs acceptable in his beloued, so hers is the third end. God hath not chosen vs to salvation, God hath not chosen vs to eternal life, that we in the meane season shold liue as we liste, but that we should be in this worlde without blame before him. And God (although we be not saued by our works) yet he requireth this as an end of our Election, to walk before him in holines without blame, they are not chosen to liue in filthines and wickednes, but to liue as he commanded.

The 4. end is this that the Lord by his spirit may teach his children that this doctrine is a stay against all temptations, y when Satan shall laie our sins before vs, and shall attempt to driue vs to despaire, then let vs knowe, that our salvation is not of our selues, it is not of our owne workes, it is not of our owne merites, it is not of our owne deserues, it

stan-

ſtandeth on the loue of God, and it is as poſſible to pull God out of heauen, as to fruſtrate our ſaluation. So our Sauiour ſaith, of them thou haſt giuen mè, I haue not loſt one, ſaue that loſt ſhéepe, that the Scriptures might be fulfilled, ſo it is as poſſible to pull heauen and hell together, it is as poſſible to pull God out of heauen, and to make him no God as to fruſtrate our predeſtination. So whereas this doctrine of Predeſtination, hath ben ſlandered to be a doctrine of diſpaire, it is cleane contrary, for it doth vpholde vs againſt the aſſaults of the Diuel, when that we know that our ſaluation is not of our ſelues but of God. God chooſeth his, he elected them, he ſent his ſonne to die for them, he calleth them, he iuſtifieth them, and in his good he appointeth to glorifye them.

For ſo it is in the 9. chap. of the Epiſtle to the Rom. 30. verſe. Moreouer whom he hath predeſtinate, them alſo he calleth, and whom he called, them alſo he iuſtified and whom he iuſtified them alſo he glorified. What ſhall I ſay then, if God be on our ſide, if God haue choſen vs, who can be againſt vs? who ſpared not his owne

ſonne

Sonne but gaue gaue him for vs to death, how shal he not w̄ him giue vs all thinges also? Who shal lay any thing to the charge of Gods chosen? What shal Sathan lay to our charge? Yet it is God ꝑ iustifieth, who shal condemne vs? And then he concludeth who shal separate vs frō the loue of Christ. Shal tribulatiō, or anguish, or persecution or famine, or nakednes, or peril, or sword? I am persuaded, that neither death, nor life, nor Angelles, nor principalities, nor powers, nor thinges present, nor things to come, nor height nor deapth, nor any other creature shal be able to separate vs from ꝑ loue of our God, which is in Christ Iesus our Lord. Why? because Gods loue is the beginning of our saluation, which is vnchangeable.

Thus much it hath pleased the Lorde to giue me grace to speak of this matter, God giue you grace to vnderstande it in some measure, & he assist vs with his spirite to teach vs to call for the vnderstanding of it at his hand, to our comforte and to his glorie. The rest I deferre vntill the next Thursday.

FINIS.